

The Second
S P I R A :

Being a fearful Example of
An Atheist,

W H O

Had Apoltatized from the Christian
Religion, and dyed in Despair at
Westminster, Decemb. 8. 1692.

With an Account of his Sickness, Convicti-
ons, Discourses with Friends and Mini-
sters; and of his dreadful Expressions and
Blasphemies when he left the World.

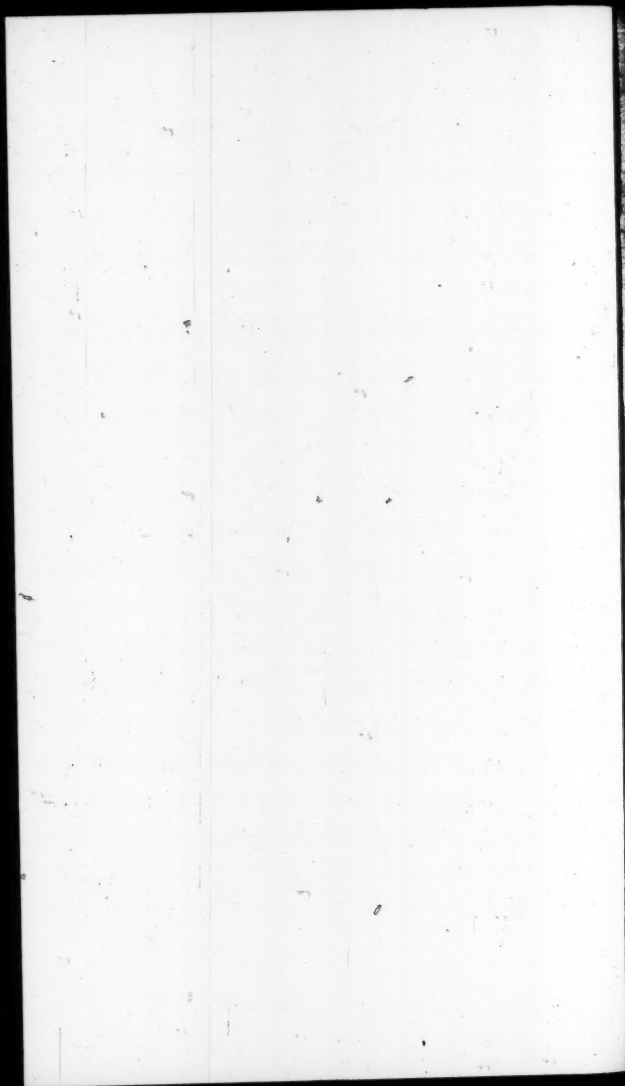
As also a Letter from an Atheist of his Ac-
quaintance, with his Answer to it.

*Publis'd for an Example to others, and recom-
mended to all young Persons, to settle them in
their Religion.*

By **J. S.** a Minister of the Church
of England, a frequent Visitor of him du-
ring his whole Sickness.

The Second Edition, well Attested.

London, Printed for *John Danton* at the Ra-
ven in the *Poultry.* 1693.



The Second

SPIRA.

for Mr Grigor from the
Humbell Savth B. Boscawen

Imprimatur,

Januarii 6th.
1891.

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Edm. Bohun.

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The Second

S P I R A

Being a faithful Example of

An Appeal

W H O

And Applauded from the Christian
World, and from the
Latter Day Saints.

And an Account of the
one, by Joseph, with friends and
family, and the reasons for
their departure from the
World. And an Account of the
departure, with his
family.

Printed for the Author, and
at the Office of the
Printer.

By J. S. a Minister of the Church
of Christ, and a Friend of the
Latter Day Saints.

And a faithful Example of
the same, from the
Latter Day Saints.

The Preface.

BEing often importuned by several of my nearer Acquaintance, to publish the following *Relation*, as an account that might be very useful to the Publick, particularly against *Profaneness* and *Atheism*; and finding my Business at present very

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urgent upon me, I have at last yielded to give the *Papers* and *Notes* which I took during the *whole Visitation*, to a Friend of mine, to put 'em in some kind of Method and Order for the Press: And having examined the Piece, now 'tis perfected, with the *Original Notes* and *Papers* which I drew myself, I find the Substance and material Part very faithfully done. It

The Preface.

It cannot be expected by the Reader that the Stile and Words are *verbatim* the same as delivered, especially at the *two Letters*, which are in the following Tract, but as far as I remember, and as my Notes will assist me, (in taking of which I us'd all the Sincerity and Care I could) I dare affirm that there's nothing *material left out*,
nor

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nor is there any interpo-
lations which are not
genuine, I mean such as
do not add to the Sense
but only expatiate
in order to give a plain-
er Notion and Idea of
the Matter: But as to
what that *Miserable*
Gentleman delivered him-
self (who is the Sub-
ject of this Relation)
both I and the ME-
T H O D I Z E R
of my Notes have been

su

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superstitiously Critical to give them as near the Truth, and very Expressions, as we could, believing the Reader would not be displeas'd to have as Nice and Exact Account of that Part of the Treatise as possibly could be met with. And though this unhappy Gentleman's Name is omitted for *weighty Reasons*, mentioned in the following Pages :

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Pages: Yet if any one doubts the Truth of any Particulars in the following Relation, they repair to Mr. Dunston at the Raven in the Poultry, they will receive full Satisfaction.

There's another thing which the Reader will not be sorry to find, which is; That whereas in dreadful surprising Relations, the Bookseller, Author, or both

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both together, do usually clog the Matter of Fact with long and tedious Observations, impertinent Reflections & such like Stuff, only to make the Volume swell; where he will find no needless or trifling Digressions, but *unmixt Relation*, barely and purely deliver'd, so that the Reader all the while he reads, will be upon this Subject, and not per-

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perplex'd with an Expectation of it.

I've no more to add but this, That I'm willing to hope and believe this *Treatise* may be a means to startle some that are *Atheistically Inclined*; and perhaps reclaim others, who by seeing this, may conclude it their Interest, Rather to be a thoughtful Reader of such an History, than to be such an History themselves.

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themselves. And as for
other Young People,
whose Converse in the
World has not yet
given them the unhap-
py Acquaintance of
our Modern Atheists or
their Principles, this may
be a Spur to their Di-
ligence, and a Warn-
ing to keep them from
the dreadful Sin of
APOSTATIZING.

J. S.

B

The

The Attestation of the Athenians.

Our Opinion is, That this Example may do a great Service to the Age, being a practicable Argument against Atheism and Irreligion. The Original Notes and Papers of the Divine that visited this unhappy Person during his whole Sickness, was communicated to a Member of our Society, and by him drawn up, and Methodiz'd as is mention'd in this Preface, which Preface was drawn up by the Divine himself.

The Attestation of Mr. Wolley.

THe Methodizer of this History being a Person of great Integrity, the Reader has not reason to question the truth of this printed Attestation here given concerning it; and what commendation I shall give of it, will be serviceable no longer than till thou hast perused it through; Thou wilt find such Wine in it as needs no Bush. This only I shall say, it well deserves thy serious and frequent Perusal; and I heartily wish those pious Gentlemen that have Estates would be instrumental in dispersing of 'em throughout the whole Kingdom, that so all ranks of Men, especially the Youth of this Nation, might reap some advantage by this extraordinary and amazing Instance. This is the Sentiment and hearty Desire of thy cordial Friend in the Lord, R. Wolley, M. A.

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That Examples prevail above Precepts can be no Surprise to any one that considers the rarity of them, or that most of the Senses being at once employed they should make so strong an Impression upon the Brain, and so upon the Understanding, according to the manner of Human Perception.

The present Instance, whose Relation I have undertaken, having made so deep an Impression upon my own Mind, I could not think, but that if all Men participate of the same Nature as I do, but that they must be equally affected with it,

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some Allowance being made for this
That what I my self saw and heard
actually, I communicate by way of
Relation to others.

I am obliged, out of Tenderneſs
and Reputation, to conceal the Name
of the Family of this Gentleman,
who is the Subject of the following
Discourſe, and could heartily wiſh
that my concealing it would make
ſo many as do know it, to forget
every thing but the Example itſelf,
that being only *uſeful*, the reſt *Ignomi-*
nium: But I am afraid my Wiſhes
will prove ſucceſſleſs, there being
four more Divines, beſides my ſelf,
who were very frequently there, at
the beginning of his Sickneſs, beſides
ſeveral Gentlemen and others, whoſe
Acquaintance, or Deſign of doing
Good might lead them thither.

This unhappy Gentleman, who
made ſo direful an Exit the eighth
of this inſtant *December*, had in his
youth Time the Advantage of a Re-
ligious and Virtuous Education; in
which it was obſervable, That he
made

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his made a more considerable Progress than was usual for such Years, being very warm and active in all Religious Exercises: Besides, he was a great proficient in Learning, being sent up to the University from the School where he was educated, very perfect in his *Latin* and *Greek Tongues* at sixteen Years of Age, where he continued five Years: His Behaviour and Deportment being such that all his Friends and Acquaintance lookt upon him as an *uncommon Blessing*, an Ornament to his Family. At the Age of twenty one he came up to Town, and entered himself into the Inns of Court, designing to study the Law; his Friends and he concluding it necessary, *That those that have Estates should have at least so much insight in the Law as to know how to preserve them.*

Oh that I could proceed with my Character, or at least abruptly break off, and say, Here he dyed, ignorant of the Town and its Vices! But alas, the Scene is chang'd, and here

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we bring another Person upon the Stage, *laugh'd and ridicul'd out of his Innocence and Vertue*, by new Acquaintance, and for a long Time together playing the Hypocrite, assuming unto himself a degree of that Profaneness and Impiety he was innocent of, appearing more vile and base than he could suddenly bring himself to be, only to secure his Reputation with his Companions, and avoid the uneasiness of being a *Common Jest*. But this was not the only nor chief Method whereby he was brought to his Apostacy, for he had too much Judgment, and too well grounded to be shock'd and altered with a *bare Laughter*, or *ridiculous Grin*. He would often say
"Gentlemen, those that pretend
"Reason cannot be so bewitched
"with the Charms of Mirth as to
"think Laughing a good Argument
"to confute whatever may be said
"if Religion be so unreasonable
"thing as you'd perswade me, by
"laughing at it, why don't ye give

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“me some fair Reasons against it?
Hereupon some of the oldest stand-
ing would suggest, “That *Mahomet*
“has more Votaries than Christ:
“That that Religion is not without
“its Martyrs and Confessors; That
“the wild Indians dare bravely dye
“for their Religion: That there’s
“no Nation, be it never so Barba-
“rous, that gives us not some fine
“Examples of *Doing and Suffering*;
“that therefore its not the Excel-
“lency of any one Religion, but
“the Prejudices of all, that produces
“these Effects: That ’tis the Habit
“and Custom of Education that
“creates the *formidable Notions of*
“*Conscience, Heaven, Hell, Futurity*
“and the *Immortality of the Soul*, all
“which are but the politick Inven-
“tions of Priests and cunning Ma-
“gistrates, to enrich themselves and
“keep the Vulgar in Awe, who are
“naturally Superstitious and Fear-
“ful: With a deal more to the
same purpose. Such Harangues as
these did by little and little poyson
the

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the Principles of this poor Gentleman, and mould him into the same Leaven with themselves, not only into the same Judgment, but liberty of all Profaneness, Debauchery and Injustice, as far as he could act without the Cognizance of the Law. I won't be amiss to add, That this Gentleman was one of that CLUB which within these last seven Years met together constantly, To lay down such Rules and Methods as that they might be critically wicked in every thing that they could, without the Law taking hold of them; and therefore the Law itself was more particularly examined, What Fallacies might be put upon it; Where and in what Cases it did not provide against unheard of Villanies; What Subterfuges and Evasions there might be in its Exposition; with many more like horrid Instances, which were all noted down as very useful Discoveries for the new Candidates of improved Impiety.

But

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But to proceed, This Gentleman's Sense and Education had furnish'd him with too much Prudence to lay open himself to every Body; he commonly kept a very fair Correspondence with his Friends, and in all strange Places was very sober and reserv'd, Prudence obliging him not to discover all he believed, to every Body. Thus he liv'd several Years, being as *secretly wicked* as all Temptations, and the Advantages of a good Estate, would suffer him: But as the *Wicked do not live out half their Days* by reason of their Intemperance and Debaucheries, so this Gentleman hastned his dismal Period by the like Courses, falling desperately ill on the thirtieth of November last, continuing so till the eighth of this instant December, as we said above.

As soon as he found himself precipitated by his *ill Courses* into such a dangerous Sickness, he began to be extremely startled and amazed at the *Apprehensions of Death* (for he believe

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believed he should dye) and in spite of all he could do, he could not forbear reflecting upon another Life, and notwithstanding all his Fortifications to the contrary, he could not confute nor rid himself of the Expectation of a Future Retribution. Being thus distracted with his Distemper and Fears, he threw himself upon the Bed, and discoursed with himself after this manner. *Oh! what's the meaning of this Tumultuous War in my Breast? what Argument is there now to assist me against Matter of Fact? Do I assert, that there's no Hell at all, and yet I feel one in my Bosom? Am I certain, that there's no Heaven, when I am so sure that there's a Hell? That there is no After-retributions when I feel a present Judgment? Do I affirm my Soul to be as Mortal as my Body, when this Languishes, and that is as Vigorous as ever? O that any one could restore to me my Ancient Guard of Piety and Innocency! But it's too late. Wretch that I am, whither shall*

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fly from this Breast, or what will
come of me?

He had no sooner ended, but in
comes one of his old Companions, to
pay him a Visit, for he had heard
that he was not well: "How now
Brother (says he) why this Me-
lancholy Look and Posture, you
seem to be more concerned in your
Mind than Body? pray tell me
what's the Matter? The Matter?
replied the other, fixing a pair of
hastly Eyes upon him, "'Tis you,
and the rest of my Companions,
that have instill'd those Principles
into me, which now having most
need of them, leave me in the
Agonies of Despair and Confusion.
What Advice or Comfort have
you now to fortifie me against
my fearful Expectations of ano-
ther Life? Are you certain that
my Soul is Material and Mortal?
And that it will dissolve with the
Body? I'm so certain, replied
the other, "that I venture my
Whole upon it. Here I inter-
rupted

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rupted them by coming into the
 Room, and applying my self
 the Sick Person, I told him, "Th
 "I was a Stranger to him,
 "hearing of his Distemper,
 "thought it my Duty to pay hi
 "a Visit, and give him what Chr
 "istian Comfort and Advice I wa
 "capable of. I Thank you, replye
 "the Sick Person, and would defin
 "you then to engage that Gentle
 "man that sits there (meaning his
 Friend) "and prove unto him th
 "the Soul is not Matter, nor Mo
 "tal. That the Soul is not Ma
 "ter (said I) *Descartes* has prov
 "in his *Method*, by shewing th
 "the Soul is independent of Matter
 "That Matter itself cannot think
 "neither in the Whole nor its Part
 "is evident enough from Mr. Lo
 "of HUMAN UNDER
 "STANDING. But after a
 "we perhaps can best prove it thus
 "Matter is by every Philosopher
 "granted to be in its own Natur
 "indifferent to Motion or Rest
 "Tha

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“ That if it be in Rest, it will lye eternally so, unless something else moves it; and that if any thing puts it in Motion, it will eternally move, were it not for the Opposition of other Matter which clogs and retards its Motion. But those that would have the Soul to be a *pure fine Matter*, say, that it first moves the Animal Spirits, they the Nerves, and these a Leg, an Arm, &c. mechanically, as Matter moves Matter. Now those that make the Soul the first Agent and Mover, make Matter to move itself, which is impossible, according to the above-cited Thesis, which will have Matter to rest eternally, unless it be moved by something. But the Soul does move the Body independent of Matter, and Matter cannot move unless it be first moved: Therefore the Soul is not Matter, and consequently not perishable by Attrition, Transmutation, &c. But, Gentlemen,

C “ ad-

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“added I, I hope there's no need
“of a Lecture of this Nature to
“either of you; for you look like
“Creatures that have a share in
“Human Nature, which has the
“Doctrin of the Immortality of
“the Soul innate with it. The sick
Person made no other Answer than
a *dismal Groan*, as if his Heart had
broke, and his Friend also made haste
out of the Room, without bidding
us *God b'w'e*. I was surprized at
such an Effect, and desired the sick
Party to know the Reason of his
Discontent, offering my Assistance
to remove it, if possible, by Coun-
sel, Prayers, Advice, or any way
that lay in my Power.

“Alas, Sir, replied he, you've
“undeceiv'd me, now its too late;
“I was afraid of nothing so much
“as the Immortality of my Soul;
“now you have assured me of
“that you have ascertained me of
“a Hell, of a fearful Expectation
“of Judgment, of a Portion among
“those

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“those that have apostatiz’d from
“their Religion, of the Lot of
“Atheists, and Denyers of Christ :
“You have now sealed my Damna-
“tion, by giving me an Earnest of
“it, I mean an awakened Conscience,
“that brings my Sins into my Re-
“membrance, reckoning up the
“*numerous Catalogue* for which I
“must go and give an an Account.
“Oh Apostate Wretch, from how
“great Hopes am I fallen ! Oh that
“I had never known what Religion
“had been, then had I never de-
“ny’d my Saviour, nor been so black
“an Heir of Perdition. I was so
“surprized at such kind of Expressi-
“ons that I stood speechless for a
“considerable Time, for having re-
“ceived the Character of a Person
“that had imbibed some atheistical
“Principles; I little expected such a de-
“*sperate Change*, but rather that I should
“have an hard Task of it to make him
“consider seriously of a future
“Life : But so soon as I could re-
“collect my self, I said, Sir, I would

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desire you to take heed how you
violate the Mercy of God; and
think so lightly of the Suffer-
ings of Christ, as if they were not
sufficient for the Redemption of the
greatest Sinner. This may be a De-
lusion of the Devil, who would
now hinder you from Repentance
and Faith in Christ. I hope, if I
have convinc'd you of the Immor-
tality of the Soul, 'tis to a good
End; for the way to cure a Distem-
per is first to know it; if you had
died ignorant of it, you had been
miserably undeceived in another
World, whereas knowing it now
you have an Opportunity and some
time left to prepare for your we-
fare. To which he repli'd,

As to the Mercy of God, I
Christ, I once knew and taste
what they are, which is not
part of my Curse, in that I am
more sensible of the loss of them.
They are, I will grant you, suf-
ficient to those that have an
share in them; but what's the

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“to me, who have denied Christ?
“Who have duly Crucified him
“afresh, and put him to open shame?
“The Devil has nothing to do
“with the Torture I undergo; 'tis
“no Delusion of his, but the just
“Judgment of God upon me; and
“your Convictions are also part of
“my heavy Judgment, in that you
“have given me a sensible Horror
“of my Sin, by proving my Soul
“immortal, whereas had I gone
“streight to Hell in my old Dam-
“nable Opinions, I had endured
“but one Hell, whereas I now feel
“two: I mean not only an inex-
“pressible Torture which I carry
“in my Breast, but an Expecta-
“tion of I know not what a
“Change. Oh that I were in Hell,
“that I might feel the worst!
“And yet I dread to Die, be-
“cause that worst will never have an
“end.

All that he spoke, was with an
Air of such horror and eagerness as
can scarce be imagined; indeed it

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had such Effects upon me, that I knew not what to answer: I trembled at the Judgment of, and I remember I wisht within my self that one or two of the *loofest Atheists in the Age* had been there, verily believing it would have put a stop to their Impiety. The Gentleman was got to Bed, refusing all Sustenance, and sweating through Violence of his Torments, in the most prodigious manner that ever I saw or heard of. As soon as he was got to Bed, I desired to pray by him before I took my Leave, which with much Reluctance he consented to. *In the midst of Prayer* he groaned extremely, tossing and turning himself as if he had been under the deepest *Agonies of Death*: When Prayer was over, I ask'd him how he did, and why he groaned after such a rate in Prayer time? To which he answered, "As the Damned in Hell, which lift up their Eyes in Torments, and behold afar off the Saints in *Abraham's Bosome*, have their Torments thereby doubly

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“ doubly enhanced, first by reflecting on their own Misery, and then taking a prospect of the Beatifick Vision they have lost; even so, I, who know my self to be hardened, and sealed unto Damnation, hearing the Prayers of the Righteous, to which God Almighty’s Ears are always open, granting their Requests, this encreases my Torments, to think how I am excluded from such a priviledg, and have no other Portion left me, but *Blaspheming, Weeping, and Wailing, and Gnashing of Teeth, for ever.* Pray Sir, said I, Consider, that there’s a vast deal of difference betwixt you and those that are in Hell; they are lost irrevocably for ever-more, without any opportunity of Reprieve, or hopes of Pardon; but you are yet alive, and have Promises belonging to you in common, with other Sinners; *Christ died for Sinners*, and God hath Sworn by himself, that he *delights not in the Death of a Sinner, but rather that he should turn from his Wicked-*

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Wickedness and Live ; and that
 what time soever a Sinner returneth
 from the Evil of his Ways , he shall
 receive Pardon. To which he re-
 ply'd with his usual earnestness
 " I'll grant you as much difference
 " betwixt me and those that are in
 " Hell, as betwixt a Common Devil
 " and a Devil Incarnate. If these
 " are irrevocably lost without op-
 " portunity of Reprieve, or hopes of
 " Pardon, and I am yet alive, what
 " then ? what's the Consequence
 " not that the Promises belong to
 " me in common with other Sinners
 " nor to any Sinners but such as Re-
 " pent and Believe: *If Christ dy'd for*
 " *Sinners,* 'tis for such as Repent and
 " Believe ; but tho' I would, I can-
 " do neither, I have outstood my
 " Day of Grace, and am hardened
 " and turned Reprobate ; *If God*
 " *delights not in the Death of Sinners*
 " 'tis of such Sinners as repent and
 " return unto him ; but his Justice
 " will vindicate it self upon such ob-
 " stinate perverse Sinners as I, who
 " have

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“ have deny’d his Power and Provi-
“ dence both in my Words and Acti-
“ ons, and now he has met with me
“ for it; and oh *'tis a fearful thing*
“ *to fall into the hands of the living*
“ *God.* If God was not against me,
“ I should not value it, tho’ all the
“ Legions of Hell engaged me, tho’
“ all the Power and Malice of Men
“ joined in one Complicated Body to
“ study and exercise the utmost Bar-
“ barities that Flesh and Blood could
“ inflict upon me; but when an An-
“ gry Irreconcilable God looks up-
“ on his Creature in Wrath, and
“ consigns him over to his Eternal
“ Vengeance and Fury, this is into-
“ lerable, inexpressibly, afflicting,
“ and grievous: Ah *who can dwell in*
“ *everlasting Burnings?* Oh ye that
“ have any hope, and have not yet
“ past your Day of Grace, Cry
“ mightily to God, Day and Night;
“ think no labour too much which
“ secures you from the Wrath of
“ God: Oh who can stand before
“ him when he is Angry, what Stub-
“ ble

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“ble can resist such a Consuming
“Fire? This, and more to the
same purpose, he spake with so deep
a Concern, the Tears trickling all
the while down his Cheeks, that no
Body in the Room could refrain
Weeping, which he perceiving said,
“And can ye Weep at the image and
“bare relation of the effects of Gods
“Wrath, what then do you think I
“suffer, who actually lie under the
“very weight of his Fury? Refrain
“your Tears for me, ’tis in vain;
“Pity is no Debt to me, nothing is
“so proper for me as some Course
“to compleat my Misery, and free
“me from the Torments of my Ex-
“pectation. Here he paus’d a lit-
tle, when looking towards the Fire,
he said, “Oh that I was to lie and
“broil upon that Fire for a Hundred
“Thousand Years to purchase the
“Favour of God, and be Reconci-
“led to him again. But ’tis a fruit-
“less vain Wish, Millions of Milli-
“ons of Years will bring me no
“nearer the ends of my Tortures,
“than

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“than one Poor Hour.: O Eternity,
“Eternity, who can discover the
“Abyfs of Eternity; who can pro-
“perly Paraphrafe upon the Words
“for *Ever and Ever*!

I could not forbear reflecting on
that *passage of broiling upon the Fire*
a Hundred Thousand Years to purchase
the Favour of God, and be again Re-
conciled to him; how unproportiona-
ble was this Poor Man's Concern to
that of the Common Practice of the
World, a great part of which will
allow no time in Days, Weeks,
Years, to seek the Face and Favour
of God? And amongst those that pre-
tend to Religion? How coolly and in-
differently do they spend that time
they set apart for Private or Pub-
lick Devotion, Were they sensible
but for one Minute of what this
Wretched Person endured, what a
Spur would it be to their Devotion, and
how careful would they be to make
their *Calling and Election sure*, how
fearful, lest having a Promise made
them of entring into Rest, any of
them

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them should fall short through unbelief, and so be frustrated of their share and hopes of that Glory which is to be revealed?

It began to grow late, so I took my leave of him for that Night, promising to renew my Visit, (if it pleased God,) the next Day, when I found him still in the same Condition, as to his Mind; but his Body was much weakned by his continual Sweats, caused by the Agonies he lay under. I found Thre or Four Divines with him who had been at Prayer, which they told me, had the same uneasy effect upon him, as when I Prayed with him the Night before. One of the Divines desired him to consider the Example of *St. Peter*, who had denied his Master with Oaths and Curses, and yet was received again into his Favour. To which he reply'd, (officiously against himself, as he had done all the Day before,) “ ’Tis true, *St. Peter* “ did deny his Master, as I have “ done, but what then? his Master “ had

The second Spira. 23

had Prayed for him, that his Faith should not fail, and being willing that he should Repent, he look'd him into a Repentance, and afflicted him by his Holy Spirit to perfect it; now if Christ would assist me to Repent, I should do so too, but he hath justly withdrawn his Intercessions for me: I have so often Crucified him a fresh, and put him to open shame, so often grieved that Holy Spirit, that God has taken it away from me, and in the room thereof has left me the Spirit of Impenitence and Reprobation, and given me a certain Earnest of a fearful Inheritance in another Life.

He spake little more that Day, for a deal of Company pressing in, it became troublesome to him, and towards Night Orders were taken for the avoiding such an Inconvenience. There were four more Divines in the Room besides, at six a Clock; we all look'd upon one another, not knowing what course to take, no

D

Text

24 The second Spira.

Text being offered in his favour, but what he readily turned another way; whilst we were thus Musing, he Cryed out in a vehement affecting Passion, 'How long, oh Lord! shall thy Wrath burn for ever against me, shall thy Eternal Justice for ever exact upon a poor despicable Worm? What is my Value or Worth that thou shouldst pour out full Vials of Wrath upon me? Oh that thou wouldst let go thy Hand, for ever forget me, and let me fall into my first nothingness again; as my Righteousness could have profited thee nothing, so my Impieties have done thee no hurt, therefore Annihilate me, and let me Perish to nothing; be not Angry with me that I thus Expostulate with thee; 'twill be but a little time but thy Wrath will force the Dreadfullest Blasphemies from me, except thou prevent them: Oh that thou wouldst take away my Being, and my Misery, neither of them can add to, or diminish

The second Spira. 25

minish from thy Happiness, therefore let them both cease, and let my Name be known no more; or if I must still be, and be Immortal, and thou wilt Punish me, because I have Despised thee, let it suffice to be a Privation of thy Self, and let me pass my Eternity in a Dream, without ever being awakned by the pangs of Torment, without ever being disturbed by the Gnawing of the *Worm that Dies not.* But Oh what fruitless Desires are these, for I am Expostulating with a God that has closed his Ears, and will not hear, with a God that has for ever shut out my Prayers, and only protracts my Breath a little longer to be an Example unto others! Oh ye Rocks and Mountains, that ye would hide me from the presence of an Incensed God! But there's no flying from his presence, what he has began he will finish, he will extend his Wrath against me for ever and ever. Here some

D² Body

26 The second Splra.

Body knocked at the Door, and proved to be a Penny-Post-Man with a Letter to this Gentleman, which being told him, 'How (says he) a Letter for me? A little longer, and I expect another sort of a Messenger, I am (added he) very quickly to give up my Accounts of every secret Action that I have done, and I have a mind to make an Experiment of something of the same Nature, to see how I can bear it; and looking about the Room he espy'd me, pray Sir, said he, do me the favour as to open and read this Letter, the Contents I know not, but I suspect it to come from some of my old Acquaintance. I desired to be excused, alledging, that possibly there might be something in it that might be improper to divulge. 'Nothing, nothing, replied he, can affect me now, I have no Honour, no Reputation, and what's yet worse, no Heavens to lose, by this or any other Accident there

The second Spira. 27

"therefore pray Sir. oblige me, or I
"must trouble some Body else. Up-
on this I broke open the Letter, de-
signing first to take a Cursory View
of it, and then to proceed, or de-
sist, according as I found the Con-
tents, which upon perusal, I thought
not impertinent to the present Case,
and therefore Read as follows,

Dearest Sir,

Understanding you are fallen dan-
gerously ill, and that it had a
Melancholy Effect upon you, I could
not, (considering our Stricter Friend-
ship) but endeavour at least the remo-
val of those Evils your Mind may lie
under, which perhaps is an Office no less
grateful, than making your Body Sound
and Vigorous. Sickness and Death are
the common Lot of Mankind, and to
Repine and Grieve at the bearing of this
Lot, is to Combat the Laws of Nature,
and Fight against Impossibilities: what
Wise Man Repines at the Heat in Sum-
mer, or Cold in Winter, or troubles
himself, that the Sun ever goes out of

28 The second Spira.

our Hemisphere all the Night-time? a common Evil that every Body bears, ceases to be an Evil, because there's no one has a better Fortune to compare with it, and without comparison, nothing can be said to be better or worse; thus also a Good made common Falls into Indifference from the same Reasons. But perhaps your Melancholy suggests unto you, that 'tis a dismal thing to Launch out into an unknown Abyss, to be you know not where, nor what. I Answer, I dream sometimes of frightful things, and the Idea's that I have of them, impress as afflicting Resentments upon my Spirits, as if they were real, but when I awake all vanishes. Thus, if we will examine Death, and its supposed Consequences, by the Prejudices of a Melancholy and Distracted Brain, we may be Miserable, proportionable to the height of our Folly; but if by our Reason we take a View of these Formidable Monsters, they grow tame and familiar to us. I would demand of him that asks me, What Estate I shall be in after Death, What Estate he was in before Life?

The second Spira. 29

Life? Pain and Pleasure will leave their Impressions upon a Human Spirit; it is as natural as Wax to receive the Impression of that Seal by which it is Sealed. Therefore if I was either Happy or Miserable before I commenced Humanity, I must still retain some Impression of it, but I now do neither, therefore shall do neither hereafter. I came out of a State of Nothingness, and shall return into the same again; as the Flame of an extinguished Candle dissolves and loseth it self in the Circumambient Air, even so the Taper of Life vanishes into pure Ether, and is no more, when the Laws of the Union of the Soul and Body are violated and broken. Death it self is nothing; and after Death there's nothing; and why should I be afraid of nothing? Take Courage, Man, and either Die like your self, Master of your Fate and Happiness, so long as it is to be kept; or Recover, and Live Worthy the Character of a Person that knows how either to Live, or Die. So wishes

Your real Friend and Servant,

A. B.

I

30 The second Spira.

I had no sooner read this Letter through, but he surpriz'd us all with repeated dismal Groans, as if his Soul had been struggling under the last Throws of Separation: We thought it not convenient to press for the Reason of it, considering that Human Nature feels, or at least supposes an Ease by complaining of the Evil it suffers, and it happened according to our Expectations, for at length he broke out into these afflicting Imprecations: 'Curst be the Day wherein I commenced such a fatal Friendship: Oh unhappy Time, when first I imbib'd these Atheistical Principles! When first I exchanged the Christian Faith for the Creed of Spinoza and the Leviathan: When first I relinquish'd all reveal'd Religion for the natural one, and the last for none at all. When casting his Eyes upon me, he said, 'I am not able to write an Answer to that Letter, though I earnestly desire there should be one, nor is it worth my while to get an
'Emas

The second Spira. 31

Emmanuensis for that purpose, for I suppose I shall have no occasion to write any more. I'm also sensible that you might be better able to answer such a Letter than I, and yet my present Circumstances are such (I being not only a Party, but the dismal subject a Matter my self) that what comes from me may make a deeper impression upon the Spirit of my Friend, than what comes from a strange Hand; therefore you will oblige me, if you will only lend me your Hand, and let me dictate; which I freely offering, he ordered a Chair to be set on the other Side of the Bed, thinking it convenient to be as secret and free from Noise and Diversion as possibly he could: And then he proceeded.

S I R,

Being not able to use my own I have borrowed another Hand, to answer yours, possibly I may subscribe my self. You say well, Its a gratefuller Office

32 The second Spira.

Office to endeavour to remove the Evil of the Mind than of the Body. What you urge of the common Lot of Mankind, as Death and Sickness: I could wish it were my Case, but mine alas is a discovery that I pay dearly for, viz. That Despair and Hell is the common lot of Atheists. Now your Arguments cannot reach my Case, unless you first prove that Atheism is as inevitable as Death and Sickness, and that therefore the effects of it are to be born patiently, unless a Man will combat Necessity and fight against the Laws of Fate. Your way of arguing is such as I have used my self formerly; and I cannot but wonder now how I could think it conclusive; Perhaps I never indeed thought of that, but was pleased with it, because I wish'd it to be true, and because I saw it my Interest that it should be so. If you please I'll just make a Reflection or two upon what you have writ, and then give you my Sentiments of the whole matter. You say, That if we examine Death and its supposed Consequences by our Reason, those formidable

The second Spira. 33

Monsters grow tame and familiar: If by our Reason you mean either the peculiar Creed of Atheists, or the common Reason of Human Nature; I am sure those Monsters will be less tame and familiar the more you think of them, for since no Reason discovers what an unexpected death is, or the unknown change consequent thereupon, how can we judge of things that we know not? Reason as long as you please upon things that you are ignorant of, and at last you will be as far from Truth and Satisfaction, if not farther, than when you first began; like him that demanded a considerable Time to tell what God was; and when that was expired he demanded yet a greater; and being ask'd why he did so, he replyed, the more he thought, the less he knew of him. It might have been retorted on him, though the same History gives no account of it; Why then did he petition for means of greater Ignorance and Confusion? Your Argument is extremely weak about a pre-existent and future State; viz. I retain no impression of Hap.

34 The second Spira.

Happiness or Misery that I had in a
 pre-existent State, therefore shall retain
 none in a future State. How that's a
 consequence in any Rules of Logick I see
 not. Next, you would have me believe
 upon your bare Word. That Death
 is nothing, and that after Death there's
 nothing. Pray how do you know either,
 having not yet tryed? there are a great
 many that say the contrary. I have on-
 ly concerned my self as to the rationality
 of your Letter, that it might induce you to
 believe I am not melancholy, distracted,
 or prejudic'd in my Reason, and I would
 desire you to believe it, That what
 I am going to say may not have the less
 credit, because it comes from one under
 my circumstances. Its Truth, and whe-
 ther you will believe me or no, you
 at last find it to be so. Here he groan'd, and desired
 a little intermission, being not only
 weary with repeating so much, but
 at present dejected and confused with
 the unhappy Truths he was about to
 tell his Friend, and so he rested him-
 self for about half an Hour; when
 calling

The second Spira. 35

calling to me again, he desired we might proceed: Which we did as follows.

If I could force you to believe me I would; all I can do is to deal with you as a reasonable Creature, by opening my Breast to you, and then leaving you at your liberty to act as you please. Whilst we are in Health and Business we may seem to act contrary to our Intentions, and plead for things we believe not; but when we come to dye the Vizard is taken off, and the Man appears as he is, open and plain. This is my Condition therefore I can have neither Interest nor any other Motive in imposing upon my Friends.

Religion (I mean the Christian) is no fictitious Imposture; Heaven and Hell are real, and the immortality of the Soul is as certain as the existence of the Body; for a Time we have officiously deluded and cheated one another of our Religion and Happiness, and God, who will not always be despised by his Creatures without taking notice of it, has chosen me out as an example to you all, and as a

E Warning

36 The second Spira.

Warning to the lazy indifferent Christian
 But who, alas, can write their own Tragedy without Tears, or copy out the Sentence of their Damnation, without the extremity of Horror? That there's a God I know, because I continually feel the effects of his Wrath: That there's Hell, I am as certain, having received the earnest of my Inheritance there, in my Breast, where my Tortures are infinitely short of any Expression: That there's a natural Conscience, which is not the effect of a prejudiced Education I now feel with Horror and Amazement, being continually upbraided by it with the Registry of my Impieties, and a bringing of all my Sins fresh into my remembrance; why God has marked me out for an example of his Wrath and Vengeance rather than you, or any of our Acquaintance, I presume is, because I am the greatest Apostate, having been more religiously educated than any of you, and therefore done greater despoil unto the Spirit of Grace, and been the greatest Scandal to Religion. Oh what a presumptuous, egregious piece of Folly

The second Spira. 37

is it for Dust and Ashes to contend with their Creator, to question his Justice, his Power, nay his very Being, when at the same Time without this infinite wise God, every such vile Wretch would immediately fall into its Chaos again, being not able to exist one moment without him? What a vile ingratitude is it scurrilously to reflect upon the Christian Religion, when the Author of it dyed to reconcile such Reflectors to himself? And if after all that he has done and suffered to make such Fools happy, they will still deny him and despise the Benefits of his Redemption, what can be expected but that this Intercessor become an angry Judg and consign his Enemies over to the Reward of their Demerits? Don't mistake your self, its not a light Matter to question and contend with the God of Nature, to abuse Religion and deny the Author of it, and what is yet the worst of all, to apostatize and leave the way of Righteousness; ~~As~~ I have done; behold, God hath met with me for it, after a long Forbearance of several Years in inveterate Impiety and Profaneness:

E. 2.

Let

38 The second Spira.

Let me intreat you, by my Example, to leave off your Sins by Repentance; who knoweth but God may yet receive you, and by me preach such a Lecture as may stop you in your Course of Wickedness? I speak not this out of any Love to Vertue or Hatred of Vice, for I am hardened and impenitently reprobate, only herein I imitate Dives, who was unwilling his Brethren should come into the same place of Torment with him: Make what use you please of this, only remember that if it does not reclaim you, it will double your Condemnation, and enhance your Guilt, possibly to be overtaken in this present World as I am, with the just Judgment of God; if not, be sure you will be light on hereafter: Which is all, and I wish I could say enough. From

Yours, &c.

As soon

The second Part. 29

As soon as he subscribed his Name and the Letter was sealed, he desired a Porter might be called and sent, for fear of a Miscarriage; which was done accordingly. And the Night being far worn, we all took our Leaves and left him, wishing him good Rest and a happier Condition the next Day: To which he replied, Gentlemen, I thank you, but my Happiness is at an end, and as for my Rest to Night, all the Ease I expect will be in wishing for the Day, as in the Day-time I wish for the Night; thus spending the little remainder of my miserable Moments in a fearful expectation of my Dissolution, and the dismal Account I am to make upon it. But Gentlemen a good Night to you, and remember my Example, to confirm you in that Religion I have disowned, that ye may stand more cautiously by my Fall, and secure the Happiness I have forfeited.

The next day came several of his Friends out of the Country, having

46 The Second Spira.

had an account of his Sickness and Distractions. When they came into the Room, one of them applyed himself to him, telling him, That he and several more of his Relations were come on purpose to Town to see him, and were extream sorry to find him in such a weak Condition as he appeared (for now he was almost nothing but Skin and Bones, the Agonies that he lay under doing the Office of the quickest Consumption.) To which he answered, ' I am obliged, out of common Civility, to thank you all; but who are my Relations? Our Saviour said, That such only as did the Will of his Heavenly Father were his Relations: I may also properly say, That none but the Atheist, the Reprobate, and all such as do the Work of the Devil are my Relations; this little Tye of Flesh and Blood will be dissolv'd in a Moment, but the Relation I have to the damned is permanent and lasting, the same Lot, the same Place of Torments.

The second Spira. 41

ments, the same Exercises of Blasphemy, and the same Eternity of Horror will be common to us all ; so that similitude of Torments, Place and Duration will joyn us in a very strict Union. His Friends, who had only had some Report of a kind of Distraction, were surprized to hear him deliver himself in such Terms, and began to enquire of some of us what was the matter that he talked at such a rate ; who replied, We could wish it were Frenzy or Distraction, but we were afraid of a much sadder Cause, viz., the Sense of Hell, and God's Wrath upon him, which was so violent as to drive him into Despair, and the utmost Agonies and Horror of Mind, begging, if it might please God, the case might be altered before his Death, which they were sure could not be far off, if he proceeded as he had begun. He hearing them whisper, and imagining the Cause of it, called them all unto him, and said ; ' You may imagin me distracted or melancholy,

' I

44 The second Spira

"I will knowe either; but it's part
 "of my Judgment, that I am not; nor
 "my Apprehension of Persons and
 "Things is rather more vigorous and
 "quick than it was when I was in
 "perfect Health: And it is my Curse
 "because I am thereby more sensible
 "of my Unhappiness and the Condi-
 "tion I am fallen into. Would you
 "be informed why I am become a
 "Skeleton in three or four Days?
 "Why, my Grief does continually
 "extort some unhappy Expressions
 "from me: Know then, that I have
 "sinned against the Holy Ghost, and
 "done despite to the Spirit of Grace;
 "that I have despised my Maker, and
 "denied my Redeemer; that in
 "short I have apostatized from the
 "Christian Religion, and joined my
 "self to the Atheist and Profane;
 "and continued this Course under
 "many Convictions, till my Iniqui-
 "ty was ripe for Vengeance, and the
 "just Judgment of God overtook me,
 "when my Security was the greatest
 "and the Checks of my Conscience
 "the

The second Spira. 43

'the least. Since I denied that Sal-
'vation that comes by Christ Jesus,
'there is no other Mediator or Inter-
'cessor for Sinners; if there be,
'who is he that can redeem my Soul
'from Hell, or give a Ransom for
'my Life? No, no, the Scripture
'is certainly true, and that says,
'*That if we sin wilfully, after we have*
'*received the Knowledge of the Truth,*
'*there remaineth no more Sacrifice for*
'*Sin, but a fearful looking for of Judg-*
'*ment, and fiery Indignation, which*
'*shall consume the Adversary.* There
'remaineth no more Sacrifice for Sin,
'that's the Wound that pierces my
'Soul: Christ Jesus was the only
'expiatory Sacrifice for Sinners that
'God would accept of; and I not
'accepting (I would say,) and I
'despising this, there now re-
'mains no other for me to accept
'of, no other to make an At-
'tonement and Satisfaction for
'me, *There's no other Name un-*
'*der Heaven given whereby we may be*
'*saved, but by the Name of Jesus;*
'and

44 The second Spira.

‘ and ’tis this Jesus that I have Re-
‘ proached, Ridiculed, and Abused,
‘ in his Members here; nor is this
‘ all, I have not been content to do
‘ this my self, but by my Example
‘ have induced others to do the
‘ same. Methinks your Breasts are
‘ all open to me, and in the midst of
‘ your Pity and Surprizals, you
‘ would bid me Hope, Believe, and
‘ Return and Supplicate that Mercy
‘ I have abused; that Jesus came to
‘ save Sinners, and to bring them to
‘ Repentance, with other things of
‘ this nature. I know that these
‘ are your thoughts, and by menti-
‘ oning them I have saved you the
‘ Labour: Alas, how fain would I
‘ Hope and Believe! Can a Man in
‘ Torments not desire to be freed
‘ from them? No, assure your selves,
‘ I would upon any Terms, but the
‘ Displeasure and Wrath of God,
‘ obstruct the Power of Hoping
‘ and Believing; and though I
‘ would, I can do neither, nor do
‘ I know what some Divines mean,
‘ that

The second Spira. 45

‘ that say, He that desires to Hope,
‘ Repent, and Believe, in some
‘ measures does it: I experience the
‘ contrary; a fruitless Wishing that
‘ comes not to Act, is no more but
‘ a Conviction, which shall bring
‘ such Persons under greater Dam-
‘ nation. Would you have me to
‘ Return and Supplicate that Mercy
‘ I have Abused? Alas! how sad is
‘ my Case, that have no other hopes
‘ but what depend upon Abused
‘ Mercy? But why said I hopes?
‘ When I have no hopes at all, my
‘ hopes are frustrate, and my ex-
‘ pectations are cut off, and what
‘ remains behind? why, I am bid to
‘ Hope and Believe; Oh what Sa-
‘ tyr, what Mockery and Abuse is
‘ this upon me, to find me in Mife-
‘ ry, and bid me be Happy, with-
‘ out affording me some power of
‘ being so! Indeed should Jesus
‘ Christ say so much to me, it
‘ would be some Comfort; but for
‘ you to do it, is the same thing,
‘ as to bid a Malefactor shake off his
‘ Chains

46 The second Spira.

Chains and Fetters, and assume his
 Liberty ; or to call upon the
 Dead to arise out of their Graves,
 and Challenge their Estates and
 Honours again. How idle is it,
 to bid the Fire not to burn, when
 Fuel is administred ; to command
 the Seas to be Smooth and Calm in
 the midst of Storms, such is my
 Case, and such are the Comforts
 of my Friends : But I'm spent, and
 can Complain no more ; would to
 G^{od} the Cause of my Complaints
 would also cease ; the Cause of my
 Complaints ! This renews my
 Grief, and summons up the little
 strength I have left to Complain
 again, like an extinguishing Flame
 that recollects at once all its Al-
 mentary Matter for one great
 Blaze before it expires. 'Tis just
 so with me : But whether am I go-
 ing ? As he said this, he fainted
 away, and lay in a sort of Swoon
 for a considerable time, but by the
 help of some Spirits we brought him
 to himself again, and as soon as he

opened

The second Spira. 47

opened his Eyes, he said, "Oh cruel
"and unkind Friends, to awake me
"from a Dream in which I had a
"Cessation from my Tortures, but
"now they return again, and Prey
"upon my Soul like so many Furies.
This he spoke with so feeling and
lively Concern, that not one of his
Relations could refrain from Tears,
none of them being able to speak to
him for a considerable time before ;
"You weep, says he, but your ve-
"ry Tears come too late ; was I
"like another Person that goes out
"of the World, it would be one of
"my greatest Troubles to see you
"Weep, or at least, it would add
"much to my pains ; for he must be
"unnatural and senseless that could
"not be moved and troubled at the
"affliction of others, especially his
"Friends and Relations ; but the
"Case is otherwise with me, my
"Cup is full, and already runs over,
"the bitterness of my Soul is as
"great as possible it can be in this
"World, and my Heart is full of
F "Horror

48 The second Spira.

"Horror and Anguish, and
 "Grief can add unto mine, being
 "already so great, that 'tis uncapa-
 "ble of receiving any more. Per-
 "haps, this may seem a Paradox to
 "you at first, but what think you of
 "Time and Eternity? Can one add
 "an Hour to Eternity, which com-
 "prehends and swallows all Time?
 "Can one add any thing to the Wrath
 "of God, which includes the Fury
 "of Devils and Men, this being de-
 "rivative and dependent on that.
 "and can any one add to my Grief
 "and Tortures, who am fallen into
 "the hands of the living God? No.
 "no, reserve your Tears for your
 "Sins, and cast them not away so
 "fruitlessly upon one that is neither
 "the better nor worse for them.

You may easily imagine what im-
 pressions such Sayings as these made
 upon the Spirits of his Friends, who
 were almost overwhelmed with Grief
 and Amazement, with Grief, at the
 lamentable State of their Kinsman
 and with Amazement at the dreadful

Judge

The second Spira. 49

Judgment of God upon him. But in the midst of their Sorrows they had the Prudence to think of the Reputation of their Family, and to provide for as much Secrecy as they possibly could in such a Case; for the Rumor of a Man in Despair beginning to spread, they conveyed him by Night to other Lodgings; but he was grown so very weak, that notwithstanding the Care of those who conveyed him in the Chair, it had like to have proved fatal to him; for he fainted away several Times, but they got him into his Chamber and to Bed as soon as they could: After a little Rest he yet found so much Strength as to express himself thus: 'I am not concerned to enquire whether you have brought me, or your Reasons for so doing; it had been something if you had brought my Person hither without my Horrors and accusing Conscience, or if you had changed my unhappy State with my Lodgings; but my Torments are rather the greater than before,

50 The second Spira.

'for I see that dismal Hour is ap-
 'proaching and just at hand, when I
 'shall bid you all a sad Farewel. The
 Doctors that had been with him in
 the beginning of his Sickness were
 again sent for, and they yet declared
 they could do nothing, so long as
 the Disturbance of his Mind was the
 Cause of his Weakness, only they
 ordered him some Cordial Julips,
 which they said might perhaps stren-
 gthen his Nature, so that he might
 live two or three Days longer. My
 Business called me away for a Day or
 two, and I came again upon *Thurs-*
day Morning pretty early, the Day
 of his Death. When I came into
 the Room I enquired of his Friends
 how he had spent his Time? who
 had been with him, what Discourse
 or Expressions had dropt from him?
 And they told me in general, he had
 little Company, and that his Expres-
 sions were much shorter than before,
 being now unable to speak many
 words together; yet that what he did
 speak, seemed to have more Horror
 and

The second Spira. 51

and Despair in it than formerly. Afterwards I went to his Bed-side, and *saw perfect death* in his Face, mixt with such Amazement and Anguish, that it was the saddest Spectacle I ever *saw* in all my Life-time. I askt him how he did? To which he reply'd; "*Damn'd and lost for ever.* I desired him not to entertain such a Thought; the Decrees of God were secret, and God might punish him thus, in this life, to make him fit for a better. "They are not (said he) secret to me, but discovered for my greater Torment; and my Punishment here is for an Example to others; and for an Earnest to me of my own Damnation. Oh that there was no God, or that this God could cease to be; for I am sure he will never have Mercy upon me. Alas, said I, there's no contending with our Creator; therefore forbear such words as may provoke him more. "True (reply'd he) there's no contending; I wish there were a possibility of getting above God, that would

52 The second Spira.

'be a Heaven to me. I entreated
 him not to entertain such a Blasphemy, for—Here he interrupted me,
 saying, 'Read we not in the Revela-
 'tions, of those that blasphem'd God
 'because of their pains? I am now of
 'that number. Oh how do I envy
 'the happiness of Cain and Judas!
 But (reply'd I) you are yet alive, and
 do not feel the Torments of those that
 are actually in Hell. 'To which he
 'answer'd, This is either true or
 'false; if it be true, what are my
 'expectations, and how heavy will
 'my Torments be, if I yet not feel
 'the uttermost? But I know that 'tis
 'false, and that I now endure more
 'than the Spirits of the damn'd in
 'Hell; for I have the very same Tor-
 'tures upon my Spirit, as they have;
 'besides the Torments I endure in my
 'Body. I believe that at the day of
 'Judgment, the Torments of my
 'Mind and Body will be both of 'em
 'more intense; but as I am now, no
 'Spirit in Hell endures what I do
 'How gladly would I change my con-
 'dition

The second Spira. 53

'dition for Hell! And how earnestly
'would I intreat of my angry Judge
'to send me thither, if I was not a-
'fraid that he would out of venge-
'ance deny me? Here he clos'd his
Eyes a little, and began to talk idly
and besides himself, every now and
then *groaning and gnashing his Teeth*;
but when he open'd his Eyes and lookt
about, he grew sensible again, and
felt for his own Pulse, saying, '*How*
'*lazily my Minutes pass on!* When will
'be the last Breath, the last Pulse, that
'shall beat my Spirit out of this de-
'cay'd Mansion into those desir'd Re-
'gions of Death and Hell? Oh! I
'find 'tis just at hand; and what shall
'I now say? I'm now afraid again to
'die. Ah the forlorn Hope, the de-
'stitute State of an *Atheist* that has
'no God to go to, nothing to fly to for
'Peace or Comfort! Here his Speech
fail'd him again; and we all believ-
ing him to be just a leaving the
World went to Prayer, which threw
him into an Agony, in which, tho'
he could not speak perfectly, he made
what

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what noise he could to hinder himself from hearing, and turn'd away his Face that he might not see the Action; which we perceiving, we recommended him to the Mercy of God, and gave over. His Speech return'd not again for a considerable time, but he fixt his Ghastly Eyes upon us, and by the Air of his Countenance shew'd, that we had not a little disoblig'd him: And as soon as he cou'd speak, he said, " Tygers and Monsters, are ye also become Devils
" to Torment me, and give me a
" Prospect of Heaven, to make my
" Hell the more intollerable? Alas, Sir, reply'd I, what Interest can we have in making you miserable? 'Tis our desire of your recovery and reconciliation with God, that casts us down at the Throne of Grace; if we must not seek assistance at the hand of God, where else should we seek it? If God denies; who else can give it? If he will not have Mercy; whether must we go for it? To which he reply'd, " Ay that's the
" Wound,

The second Spira. 55

“Wound, God is become my Ene-
“my, and there is none so strong as
“he to deliver me out of his Hand ;
“he consigns me over to his Eternal
“Wrath and Vengeance, and there
“is none that is able to Redeem
“me. Was there another God as
“Mighty as he who would Patro-
“nize my Cause, or was I above,
“or Independent of God, then I
“could Act and Dispose of my
“self as I pleased, then would my
“Horror cease, and the Expectati-
“on and Designs of my Formida-
“ble Enemy be frustrate ; but this
“cannot be, for I ——— Here his
Voice failed him again, and he be-
gan to struggle and gasp for a little
Breath, which having recovered,
with a Groan so Dreadful and Loud,
as if it had not been Humane, he
Cried out, “*Oh the insufferable Pangs*
“*of Hell and Damnation !* and so
he Died, Death settling the Visage
of his Face in such a Form, as if
the Body, tho’ Dead, was *sensible of*
the Extremity of Torments. How
God

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God disposed of him we know not, *Secret things belong to the Lord*, to us Charity and Hope; yet not so much as to make this no Example to us, for such Instances are signa-
lized on purpose to Teach us Fear and Reverence, to Judg our selves, and use the utmost Diligence and Care to make our Calling and Electi-
on sure.

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